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PLATE XI

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1. Stone image of a tusked boar from the mainland village of Tolamp
2. Stone image of a tusked boar said to have come from Oba and to have served as a kava bowl, now in the Basel Museum für Völkerkunde. (*Sarasin*, see List of Authors)

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to sacrifice a boar advanced to a grade too far beyond his own in the Maki hierarchy, the passage of the boar's soul into his would overwhelm him, and disaster would be sure to follow.[1]

Mass Sacrifice

Information regarding the details of sacrifice will be included in the chapters on the numerous sacrificial rites, and in particular that of the Maki. When it is realised that, on a single occasion at the culmination of the Maki rite, in addition to the circle-tuskers and tuskers of yet higher rank sacrificed by individual men, there is a mass sacrifice by the men of at least 100 tusked boars on the Upper Side of the dancing-ground as well as of 100 gelded tuskers on the Lower Side, the reader will be able in some measure to gauge the immense importance of these animals in native culture.

Stone Image of a Pig

Since I took no special photographs of live pigs on Vao, I here reproduce one of the stone image of a pig which I was shown resting on a dolmen erected in front of a Lodge in the now deserted mainland village of Tolamp, the final resting-place of the inhabitants of the submerged island from which this village took its name, before the last remnants of them took up their abode on Vao.[2] The Lodge has long since rotted away, and the dolmen now stands alone, half-covered with bush. The image is 19 inches long, and is called *wuli*, said to be equivalent to the pidgin-English "larrikin," or ruffian, a term recalling the character of the Guardian Ghost. In the short time at my disposal, I was unable to discover what purpose it served. The tusks are clearly indicated, and there are two shallow depressions on the back. I asked whether they might be for kava, which, though not drunk by the people of Vao, is so used by the Big Nambas of the North Malekulan plateau, but my informant was unable to say whether this was the case or not. There is a record of two "pigs carved of stone" kept in a taboo place belonging to one of the Lodges in Matanavat, on the north coast of Malekula, said to be used for magical purposes.[3] The only other example of a stone pig from the New Hebrides known to me, now in the Basel Museum für Völkerkunde, is said to come from Oba, and to have served as a kava bowl. Its back is hollowed out as though to receive

[1] Compare Deacon (4, p. 548), who says that in Seniang, the soul of a pig of well-developed tusk-curvature, such as a re-entrant-tusker (*imaap*) or higher grade, "is powerful, more powerful even than the spirit of some human beings. Thus if a small boy were to partake of the flesh of a pig of high grade, the *nivünvün* [soul] of the animal would be stronger than the *nimwinin* [soul] of the child and would devour it, so that the boy would die." (The souls of pigs and human beings are called by different names.)

[2] See p. 58.

[3] Harrisson, 2, p. 59. Their magical use is not described.

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liquid, save in two places which are indented in the same way as the Tolamp image. Codrington also mentions a vision experienced by a native after the death of the last heathen chief of Walurigi, in North-East Oba. This man's son had become a Christian, so could not succeed to the chieftainship. When the chief died, "a certain man attempted to take his place; he went into the late chief's sacred haunt . . . in which he used to have his intercourse with the . . . spirits, and he declared that he heard someone whistle to him there. He told the people also that afterwards in the night he felt something come upon his breast, which he took in his hands, and found to be a stone in shape like the distinguishing part of a valued kind of pig," [1] in other words, as appears from a footnote, the sexual organs of an intersex pig.

The Pig as Symbol of Fertility

This raises the subject of pigs as fertility symbols. I shall have more to say about this in future volumes. A tale told on Vao, where intersex pigs are not bred, will suffice to illustrate this aspect of native thought with regard to ordinary sows.

Story of a Tolamp man who begot a child on the wife of a friend from Pweter-ges, at the latter's request, because he was impotent.

There was a man of Tolamp,[2] called Ter-ter, and another of Pweter-ges, near Lawor, whose name was Burial. And the two were friends. And Burial came to Ter-ter, and said, "You have plenty of pigs, and I have no children." Ter-ter said, "That is so." And Burial again said, "I have plenty of wives, but cannot get any children. I will buy yet another wife, a young one. Will you come and lie with her, and make a child for me?" So they appointed a day, and Burial said, "You come to Ghoramp (the beach on the mainland near Wala), and I will come too and bring my wife with me, and then you will be able to manage things."

So Ter-ter went to Ghoramp, and Burial brought his wife half-way, telling her to go on down to Ghoramp, where she would find a man, to whom she was to deliver herself. She went down, but could not see him, for he had concealed himself above the cave called *barang na ta-mat* (through which the dead must pass on their journey to the Land of the Dead).[3] She waited and waited, and at last turned to go away. But then he

[1] Codrington, 3, p. 57.

[2] The story refers to a period subsequent to the submergence of Tolamp, when its inhabitants had founded the last of the villages bearing this name on the mainland opposite Vao.

[3] See pp. 217, 227. He chose this spot, which lies half-way between the two villages, presumably so that the woman should think he was a ghost, in order to avoid complications with the husband.